

in his unity is omnipotent, omniscient, omni present and immutable. His immutability is clearly set forth in the Epistle of Paul the Apostle to the Hebrews 6:18, where it is said by the inspired penman that God could swear by no greater than himself. Hence he swore by himself that by two immutable things in which it was impossible for God to lie. These two immutable or unchangeable things are evidently the two covenants in which it was impossible for God to lie. In these two covenants, or Testaments, all the rites and ordinances of the Gospel are fully revealed, in the first in promise, type, law and prophecy, in the second or New Testament covenant through the divine power and manifestations of the triune Godhead.

In as much as the divine Godhead was united in the originating, and instituting the rites and ordinances of the Gospel, his adopted sons and daughters as obedient children should be united in the teaching, and observing the same in a uniform manner. This and this only will bring about a uniformity in the observance of them.

The language of God, through Jesus Christ and the Holy Spirit is not ambiguous; so that every person may put their own construction upon it and attach their own meaning to it. If so, the immutability of God is a failure, and his revelation simply a fable or a farce. God is immutable, his covenants are unchangeable. His language revealed through Jesus Christ and the Holy Spirit is specific, and every word has a primary, obvious, and ordinary meaning. And according to the good rules laid down by good authors as herein before quoted this meaning should not be departed from without weightiest reasons, and even then with reluctance.

By following these rules strictly, the observance of holy baptism will be uniform all over the inhabited world.

Baptizing 'dipping' them into the name of the Father, and baptizing 'dipping' them into the name of the Son, and baptizing 'dipping' them into the name of the Holy Spirit. And as Tertulion says, The early Christians were baptized by bowing down. As well, also other authors bearing similar testimony, and all agreeing with the "Metaphorical baptism" of Christ bowing down in the garden of Gethsemane, and the Apostle Paul by being "planted 'baptized' in the likeness of his death. He bowed his head and gave up his Spirit."

By strictly following the Apostolic precedent, Acts 8:15 and 17, first prayer, then laying on of hands, will give uniformity in confirmation.

By the same rules ordination. See Apostolic precedent Acts 6:6. Washing

of the saints feet. John 13. "One another" signifying, one, one other, one. Lord's Supper, *Agape* "feast of charity," or lovefeast. Signifying a full meal of lawful food partaken of at supper time as instituted by Christ, and taught and observed during the Apostolic age, the holy communion emblems of his given body and shed blood in close proximity with the Lord's Supper, making no distinction between Jew or Greek, bond or free, male or female. Thus showing that all the family of God are but one breed and one body. In the observance of the token of Christian affection and brotherly love there cannot be other than uniformity, "Salute one another with a holy kiss." Dear brethren we should all so understand our avowed creed the "Gospel of our Lord and Savior Jesus Christ," so that we would all teach the same things, and walk by the same rule. A bishop or elder traveling and preaching the everlasting Gospel should not be necessitated to ask the pastors, deacons, or members, How do you hold your services here? How do you wash feet? How do you break bread? And perhaps other questions. Brethren these things ought not so to be, there should be uniformity in the observance of the rites and ordinances of the Gospel. We might learn from others, inquire of the Hebrews, and they will inform you that the Rabbi of Germany, Norway, or Sweden, or any other foreign country coming into our boasted America will enter any of the Hebrew synagogues and conduct their worship, and service without asking any questions as to how, when or where. Thus should it be among all God's people all over the world, one God and Father of us all, one Christ, one holy Spirit, one body, 'Church', one Gospel, and uniformity in the observance of the rites and ordinances of that Gospel.

FOREIGN MISSIONS.

J. O. TALLEY.

I have read Brother Mackey's article on foreign missions in EVANGELIST No. 4. Praise the Lord, it is the truth of the matter. I am ready to say amen to the man that is ready to say "WE CAN." Yes, with the Lord's help we can. The Lord said "GO," do you know that is a command? Will the Lord command and then not empower us to perform? Did not HE say all power is given unto me? Yes we have the men and the Lord's stewarts have the money. "Ye are not your own, ye are bought with a price." Don't say it is mine; it is the Lord's, and you ministers, servants of Christ, quit telling God's servants to keep that money in their pockets, but tell them "the earth is the Lord's, and

and the fulness thereof." DO WE TRUST GOD? If so, let us say we will go, and the Lord will cause his vaults to be unlocked. But is it not a fact that a great many of us are just trusting ourselves, and of course that kind will not go, for they do not have the power; but those who trust in God have the power. Selfishness exists in many guises, but when it opposes the commands of the Lord, it is old selfishness all the same whatever the guise may be.

I see in the Brethren church a great power, but that power is not human, it is God, and I see in the future a great time of rejoicing for God's people, but not on account of what we have done, but on account of what God has done.

If the older brethren could know the power of encouraging words which they have not spoken, and of the pent up spiritual feelings they have kept back; O, what an outpouring of encouragement, and blessing our workers would receive from the church which sent them to the work! Thank God for the spirituality that is being aroused in our brethren. Many of our brethren are beginning to see that LIFE is more than meat, and doctrine is more than words, it is LIFE; it is the man who has PUT ON CHRIST, "and the man who has put on Christ must be about his Father's business." "For it is not the will of God that any should perish, but that all should be brought to repentance." Brethren, we will "GO" and preach "Repent for the Kingdom of heaven is at hand;" for "this Gospel of the Kingdom must be preached in all the world, for a witness to all nations; and then cometh the end." We already begin to see some of "the abominations spoken of by Daniel the prophet standing in the Holy place" and (why do you not understand?) Read Math. 24; 14, 15.

I praise those brethren who have labored so faithfully to maintain our institutions, and had I only the funds with which to do it, I would lift some of the worry from their shoulders, and take them by the hand, and say the Lord bless you. But some of us who have not that kind of talent have been trying to do that which belonged to our brethren who have been blessed with the talent of money-making, and as a consequence the debts hang heavy on us. But when we go to doing the work that the Lord has qualified us for, and preach the doctrine of giving, and ask for power to do it, then the great machinery of the church will move grandly along, and the power of the Lord will be rightly manifested. Ye who can preach, go do that, and do it well, and those who can make money, should be taught that "the Lord loveth a cheerful giver," and God's